

in Russia. He asserts in several interviews that he was permitted to arrive in Russia on condition that he leave political matters alone. There has been no such restriction placed upon him since his return to the United States, for he appears as an open advocate of full trade relations with the Soviet Government of Russia.

The Chicago Tribune thus quotes him:

"We must leave Russia alone," he said in summarizing his views. "We should resume trade with the Soviet. The Bolshevik Government is permanent.... While there are only 700,000 members of the Communist party, the peasants, who represent almost 100,000,000 people, are solidly back of the Lenin regime."

Among the Soviet devices which the 100,000,000 peasants of Russia are said to be "solidly back of," is the following (it is particularly interesting in view of the fact that Judge Fisher is judge of the Morals Court of Chicago):

"Some time ago it was published that the women of Russia had become national property," he said. "That is untrue, but the ease with which marriage and divorce may be effected makes for rapid changes. Everyone wanting to marry goes to what we would call the city hall and registers."

"Inducements to marry are great. When people are hard pressed for clothes and food they sometimes make a pact to wed for a day."

"The next day they go down to the city hall and register again. This time their names are put side by side in the divorce book. That is all that is necessary to be divorced, and they have had a good feed in the bargain."

Judge Harry Fisher, of Chicago, who has returned from Jewish relief work abroad, evidently is one with the others in not being ashamed of Trotsky.

Also Max Pine, for many years secretary of the United Hebrew Trades of New York, has been abroad in Soviet Russia as "a labor delegate." He too had many good things to say of the Soviets, among other things the strange contradiction that the Jews are doing very well in Russia but are not pro-Bolshevik!

Here are three persons from widely different spheres of life, yet each one of them indicates a natural liking for the Kahal or Soviet, an admiration of its methods, and a distinct good feeling toward its rulers. For Sovietism is the rankest form of autocracy, and the marriage laws of Soviet Russia are in full harmony with the program stated in the Protocols—

"We will break down the influence of family life among the Gentiles."

Whether the Soviet-Kahals of Russia will succeed in completely undermining Russian family life is extremely doubtful. The weakness of Soviet rule is the same as that of the Protocols—a moral weakness which must eat like a cancer until it destroys the institutions which it infests.

Russia today, viewed in the light of the Protocols, does not represent the Judaic state, but it represents the Gentile state seized by Jewish forces. There are three degrees of action set forth in the Protocols. There is first the secret process of breaking up the integrity of society by the admixture of alluring but disruptive ideas. This is a work in which Gentile agitators are used. When the ideas have worked sufficiently to break up society and explode in a crisis, then as in Germany, the forces that have worked in

secret come swiftly to the front to take the reins and guide the riot. In Germany this immediately occurred upon the collapse which followed the armistice, but the Germans were wise enough to know the meaning of the influx of Jews into all the official positions of the former empire, and it was not long before they were politically ousted. In Russia, however, the Jews sprang immediately into official positions and have succeeded in remaining there. It began with Kerensky compelling the Czar to lay aside his crown; it continues with Trotsky and his armies at the throat of Europe.

But this seizure of a country, as was attempted in Germany, and as was not only attempted but succeeded in Russia, is not the end of the Program. It is only the beginning of its open or public phase. The Soviet-Kahal makes for the complete breaking up of society, the entire cutting off of co-operation and communication, the ruling of each little section in the way desired, until the whole country lies helpless in isolated bits. The process includes, of course, the disintegration of industry also, the massing of Gentiles into an army, and a general destruction of morality and order. It is the Protocol program in its last stage before the reconstruction begins which shall make the conquered country a Jewish state.

The world has not seen that last stage yet. It has not come, even in Russia. If the Russian people waken from the daze into which they have been thrust, it will not come. Jewish voices loudly proclaim that Soviet Russia has come to stay. The only authoritative voice on that subject is the voice of Russia, and Russia has not yet spoken. Today the world is trembling on the very verge of Real Russia's awakening, and with it a retribution most terrible upon the Sovietists.

The program of the Protocols once came near succeeding in the French Revolution, but its essential immorality overreached itself. It has come a step nearer success in Russia, but there too its defiance of the moral law will be its undoing. The Jewish Question of today is being fought out in Russia and Poland, and the strength of the Jewish forces is largely and mostly supplied from the United States of America. No wonder those small East European independencies which are fighting for their lives refer to our country as "The Land of the Jews."

"We will show our power to one," says the Protocols. "In order to demonstrate our enslavement of the Gentile governments of Europe, we shall show our power to one of them by crimes of violence, that is, by a reign of terror." (Protocol Seven)

One by one the Gentile nations of Europe have been compelled to withdraw their troops from Russia. One by one the premiers of Europe have submitted to heavy shackling of their official hands with regard to the Russian question. And today the world looks on while little Poland, apparently the second country on the list of Soviet victims, is made to feel heavy vengeance for her daring to be independent of Jewish power. Russia has been made to pay for her attempted independence of the Jew; Poland is now being made to pay. It is a flame, the Jews of Eastern Europe hope, and many Jews of America also, which will sweep round the world.

If the ruling Jews of the world wished the Russian people freed, if they wished the flames of Bolshevism to be quenched, if they wished Jewish participation in revolutionary movements to be withdrawn, they could accomplish it in a week. What is going on today is going on by permission of the Jewish world powers.

There is apparently no desire to curtail a movement which largely originated in American Jewry. This is the program of "showing our power to one," and the program will be followed out. The "showing" however is twofold; it is a showing of power, but it is also a showing of the people who wield the power, and in the end it might have been just as well had the power never been coveted, attained, or used.

Anyone who desires to test the exactitude of the Protocols' estimate of human nature may do so by observing his own reactions to the Russian Bolshevik situation. It is undeniable that there exists among all classes of Gentiles in America a kind of admiration for the coup which Lenin and Trotsky have managed on such a massive scale. The audacity of it, the ability to stay afloat thus long in defiance of so many laws, have conspired to draw out unwilling applause.

Consider then this passage from the Tenth Protocol:

"The people feel an especial love and respect toward the genius who wields political power, and they say of all his high-handed actions: 'It is base, but clever! It is a trick, but how he played it! So majestic! So impudent!'"

"We count on attracting all nations to the constructive work of laying the foundations for the structure planned by us. It is necessary for us first of all to acquire the services of bold and fearless agents, who will overcome all obstacles in our pathway."

"When we accomplish our governmental coup d'etat, we will say to the people: 'Everything has gone badly, all have suffered. We will eliminate the causes of your sufferings—nationality, frontiers and diversity of coinage. Of course you are free to pronounce sentence upon us, but that can scarcely be just if you do so before giving a trial to that which we offer you.'"

This is very well conceived, and this is the way in which, up to this time, it has worked out. But there will be a strong reaction set in. False promises like chickens come home to roost. The real originators, the real purpose of the movement hidden behind Bolshevism will become evident. And then the world will crush out again the World Program which at times has seemed so near success.

There will probably be more light upon this World Program as a result of the Russian Kahal-Soviet system than from any other attempt to realize it. For five generations the world has lived in a false light supposed to be shed by the French Revolution. It is now known that that revolution was not the Revolution of the French People, but the disorders of a minority who sought to impose upon the French People the very Plan which is now being considered. It was the French People who ultimately put down the so-called French Revolution. And France, as a result of that upheaval of a well-organized minority, has been bound by Jewish control ever since.

The Russian Revolution will go down in history with no such false halo of romance around it. The world now knows it for what it is. The world will soon know whose was the money and whose were the brains that fostered it, and from what part of the world the principal impetus came. The Russian upheaval is racial, not political nor economic. It conceals beneath all its false socialism and its empty mouthings of "human brotherhood" a clear-cut plan of racial imperialism, which is not Russian, and which the common sense and interest of the world will speedily stamp out.

A booklet containing the first nine articles on *The International Jew* will be sent to any address, upon receipt of 10 cents in stamps to cover printing and mailing cost.

Three Ships of Success

THE story is told that at the naval academy at Annapolis, on one occasion, the question was asked in an examination, "Give as briefly as possible the reason for the defeat of the Spanish Armada."

One of the cadets wrote his answer in fourteen words:

"The defeat was caused by the Spaniard's lack of three ships—Seamanship, Marksmanship, Leadership."

There has been many a man whose success in life has been wrecked by the lack of one, or all, of three ships:

Workmanship—Friendship—Generalship.

Workmanship: There are a lot of men who do not take pride in their work. They slight and neglect it. To them, work is only a necessary evil by which to get money enough to live. The less work they can do and get away with it, the better. Then they wonder why, when a chance for promotion arrives, they are not chosen. They accuse the fortunate one of having a pull. They say that the boss discriminates and shows favors, when all the time the trouble is with themselves. Their workmanship is poor. They do not do their best, and the result is that at the end of the year they are still working at the same job and at the same old wage.

Friendship: The man who wants to advance in this world must make friends. In business, in political, in social life the man who has the most friends is the man who forges ahead. There are some people who underestimate the value of friendship, especially in industrial and business life. "If I please the boss, I don't care what the other fellows think

of me; it doesn't matter. I can get along without them," says a man. But can you? Many a man's success is hinged on having a friend to say a good word for him at a critical moment. "I chose S.—for the job," said a business man recently, "because every one of his fellow employees spoke well of him." The man got that particular position because he had friends.

It is a good idea to make friends, and then keep them. Very likely some day they will be worth more to you than you ever dreamed.

Generalship: A man's capacity to fill a high position cannot always be estimated by the manner in which he fills a lower one. There is a proverb which is very true: "A man may shine in the second rank who would be eclipsed in the first." To obtain a high position is one thing, to make good in it, and keep it is another. A man who may be able easily to handle the details of a small business, or position, when given greater responsibilities, may find himself overwhelmed by the multiplicity of duties, and unable to handle them. This lack of generalship has been the downfall of many a man whose prospects to the unobserving seemed particularly bright. But this ability to direct men and things may be cultivated. There is no reason why a man, when he does reach the heights toward which he has often looked, may not be successful if during the time of his probation he has served faithfully and well, and groomed himself for the higher position.

Draft into your command the three ships, "Workmanship," "Friendship" and "Generalship," and you will come out victor in the battle of life.